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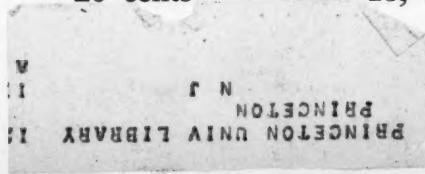
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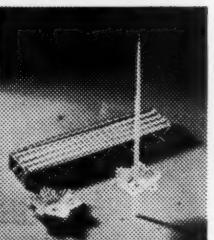
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America

National Catholic Weekly Review

Vol. XCVII No. 2 Whole Number 2500

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America

Correspondence

New Catechism

EDITOR: An editorial in AMERICA (March 9), stated that "no one advocates tinkering with or modernizing the standard catechism." Yet some people very definitely do advocate modernizing the standard catechism, or even better, replacing it by an improved means of religious instruction. I advocated the latter in an article in the *Catholic Educational Review* (June, 1952, "A Flame through Dark Glasses").

Meanwhile, the Germans have come out with a new catechism that is not a catechism in the old sense at all. It presents brief explanations of various Catholic doctrines, and after each explanation a series of questions—to which, wonder of wonders, the formal answers are not given. The child actually has to think out the answers himself. *Lumen Vitae* (v.10, 1955) calls the German effort "a model presentation of the message of salvation." A description of it appears in *Theology Digest* (Winter, 1957).

LAURENCE BURNS

Swampscott, Mass.

For Arbitration

EDITOR: I heartily agree with Fr. Massé (AM. 3/23) that unless employers and unions accept arbitration as the means of settling their differences, an exasperated people may decide that they have too much power for the country's good.

But I wonder whether strikes and lock-outs must be preserved as an essential element of a democratic society. These anachronistic reverions to trial by combat are productive (though on a local scale) of the very same evils as that greater economic scourge, the depression. . . .

JOSEPH A. QUATTROCHI

Brooklyn, N. Y.

Von Schuschnigg

EDITOR: My congratulations on the fitting editorial on Dr. Kurt von Schuschnigg in the March 30 AMERICA.

As a former student of Prof. von Schuschnigg at St. Louis University, I am sincerely grateful for the high principles and intelligent interpretations of law and history he imparted to us.

In his role as Chancellor of Austria, as a prisoner of war of the Nazis, and today as a university professor interpreting principles of government and history, Dr. Schuschnigg shows in his life as in his

teachings an undeviating pattern of Christian, non-Fascist principles.

(MR.) NORBERT M. FREITAG, S.J.
St. Marys, Kan.

Blacklisting

EDITOR: The discussion following Rev. John R. Connery, S.J.'s article on Blacklisting (AM. 2/16; 3/30) has, it seems to me, overlooked an important question.

Granted the morality of blacklisting, there is still a question of whether it should be done. It is not enough to say blacklisting may be done and then infer that it should be done. . . . AMERICA could perform a service to its readers by presenting a discussion of the wisdom of blacklisting.

I think that if Mr. Cogley had made this distinction, he would have had firmer ground for his argument.

T. E. BLACKBURN

Milwaukee, Wis.

EDITOR: I was interested in the problem Fr. Connery set up for me in the concluding paragraphs of his letter (AM. 3/30, p. 732). It was a good parallel. But I don't think he drew the right conclusion from it.

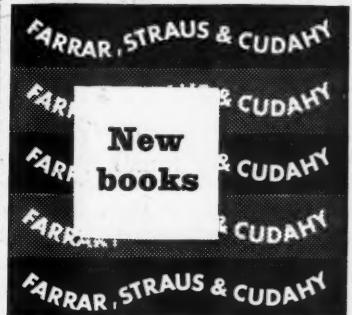
The question is not whether the father can warn his neighbors about the dope peddler. The question is whether after the accusation has been made by one father, the accused man has a right to get a hearing from the other neighbors; whether, before he is driven out of the neighborhood, he should get a kind of trial.

Should the father have to offer proof that the man is indeed a dope peddler? Should the accused have a chance to cross-question the father? In justice and charity, are the neighbors right in expelling him without any kind of hearing? In panic they might drive him out, especially if there were some kind of circumstantial evidence; but they could do a great injustice to the man if he were not guilty of the thing he had been charged with and were given no chance to explain.

I think we've all seen enough cowboy pictures to know why even in the most primitive communities some kind of "due process" is required. It doesn't have to be strictly legal, in the sense of civil law. But it has to be due process. Where livelihood and reputation are involved, I should think the need would be evident. Where the atmosphere is clogged with political passion, the need is overwhelming.

JOHN COGLEY

New York, N. Y.



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Current Comment

No Relief for Small Business

With President Eisenhower's budget for fiscal 1958 barely in the black, there never was much doubt that Congress would agree to continue the increases in excise taxes and in the corporation income tax imposed during the Korean war. If these increases had been allowed to expire on March 31 according to schedule, the cost to the Treasury would have been \$3 billion. That would probably have been enough to change a prospective budgetary surplus into a deficit. And however acute the differences over the Administration's \$72-billion budget, most everybody in Washington agrees that this is no time for red ink on the Government's books.

Before the Senate voted, however, to extend the Korean rates to July 1, 1958, a formidable, but unsuccessful, effort was made to concede some tax relief to small business. Among the proposals rejected was one by Sen. J. William Fulbright that would have dropped the tax on the first \$25,000 of corporation earnings from the present 30 per cent to 22 per cent. To make up for the consequent loss to the Treasury—estimated at \$400 million—Senator Fulbright provided for an increase from 52 to 53 per cent in the rate on corporation earnings above \$25,000. This proposal lost by a 52-to-33 vote.

. . . Campaign Promises

Chances are that the Administration has not heard the last of tax relief for small business. In a campaign talk at Lexington, Ky., last Oct. 1, the President promised to support a number of measures to aid small business, including "special tax measures." Several weeks later he made this tax commitment more specific. He planned, he said, "to ask Congress to give small businessmen about \$600 million in tax relief."

When the 1958 spending figures were finally assembled, the President apparently realized that the budget could not stand such a big concession to small

business. He communicated this belief to Congress, and so did Treasury Secretary George Humphrey. So several resourceful legislators set to work devising schemes that would aid small business without entailing any loss to the Treasury. Such was Senator Fulbright's formula.

Though the Fulbright plan seemed to answer the Administration's objection to tax relief at this time—by forcing big business to pay for the concessions to small business—the power and prestige of the White House were mobilized to defeat it. Now the supporters of small business in Congress, whose numbers are legion, are asking "How come?"

Budgetary Thunder

To some extent the President's budgetary difficulties are of his own making. On several occasions the White House gave the impression that the 1958 budget was regrettably large, and that it would be truly grateful if Congress, without endangering necessary programs, could find ways of cutting it. Irritated by what seemed to them Presidential buck-passing, the legislators needed only some sign of public approval of budget surgery before taking the White House at its word. When the U. S. Chamber of Commerce, assisted by large sections of the press, provided the sign of public approval, it was inevitable that congressional knives would flash and fly. It was inevitable, too, that the House, which originates money bills, would have small respect for Presidential warnings about necessary programs.

Now the President is obviously put out and more than a little fearful lest Congress do real harm to essential programs. At his press conference on March 27 he used, for him, some very strong language. He spoke of people suddenly becoming economy-conscious "and not realizing what they are talking about." Referring to the piecemeal cuts the House has been making, he

said scornfully: "You cannot just say we take out \$25 million here, \$50 million there, \$150 million there and be doing anything but kidding yourselves." And he wanted to know where all these economizers in Washington had come from. "They didn't use to be here," he observed mordantly.

Though the President obviously blundered in not fighting for his budget from the start, it is not too late to salvage essential programs, including foreign aid. In these matters the Senate is traditionally more responsible than the House.

Salute to the Knights

Father Michael J. McGivney of New Haven, Conn., was worried, back in 1882, over the plight of Catholic families left fatherless and almost penniless. With a group of Catholic men he decided to found a fraternal benefit society whose members could render each other aid and assistance. It would be called the Knights of Columbus.

On March 31 this year the Knights marked their diamond jubilee by unveiling in New Haven a bronze statue of Fr. McGivney. From the seed planted 75 years ago has grown a mighty tree. The fraternal organization now numbers more than a million brothers in over 4,000 councils. The mutual-aid society has written \$650 million of insurance for its members and paid \$120 million in benefits.

The Knights started early to expand their interests. By 1907 they had given \$50,000 for a chair of American History at The Catholic University of America and were raising half a million dollars to found graduate scholarships there. During World War I their huts with the slogan "Everybody Welcome, Everything Free" were found wherever the fighting men were found. About the same time, at the request of Pope Benedict XV, they began the work of conducting youth centers in Rome, which they still continue.

Their advertising campaign in the national press has brought 25 million inquiries about the Church, and a quarter of a million people have enrolled in their correspondence courses in Catholic doctrine. Their most recent project has been an almost unparalleled venture in scholarship: microfilming the manu-

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scripts in the Vatican Library and building the Pius XII library at St. Louis University to house these and similar treasures.

Truly an impressive record of service to the Church and our country.

Religious Census

The "survey of souls" organized by Most Rev. Patrick A. O'Bovle for his Archdiocese of Washington has been pronounced a total success. On March 31, by a door-to-door canvass, 23,000 members of the Archdiocesan Council

of Catholic Men gathered invaluable data on the status of Catholics in every parish of the archdiocese.

Chief credit for the smooth functioning of the operation is attributed to Walter F. McArdle, religious-activities chairman. Contrary to fears expressed in some quarters, little or no resentment was manifested by those non-Catholics whose doorbells were rung in the quest for Catholics. This was due in large part to Mr. McArdle's diligent effort in advance to advise the general public of the forthcoming calls and to dispel possible misapprehensions.

One does not gather statistics for

their own sake. The Archdiocese of Washington (which includes five Maryland counties) is no different from other areas in having many problems of growth and change. For the best use of limited resources it is necessary to know exactly where the Catholics are and in what numbers, to know how many children there are and in what need they stand of catechetical instruction and religious schooling.

The program of the Confraternity of Christian Doctrine, for instance, will benefit from the data revealed. Next month 250 lay catechists will complete their course of training. Their services

Housing for Germany

Early in 1953 a Dutch priest, Father Werenfried van Straaten, O. Praem., was appalled at the great numbers of displaced persons in Germany and elsewhere who simply could not find housing. Something had to be done, he decided. So he called for volunteers to swing hammers and ply saws. "Come for a week, for a month, for as long a time as you can give," he asked, "to put roofs over desperate families." Since then over 11,000 young men, from more than 20 nations but principally from Belgium, have heeded his call. They call themselves the "companions at work"—in German the *Baugesellen* (see "Fortresses of God," AM. 8/7/54).

Their numbers are still growing. In mid-February this year they published a report on their 1956 activity. It is truly surprising: 4,006 volunteers contributed a total of 351,777 hours of construction work in that year, building homes, churches and hospices for the aged and orphans, in Germany, Belgium, Holland, Austria and France. They are of various nationalities: Belgians (2,490), Dutch (705) and Germans (620). Of the 4,006 who gave their services in 1956, most (2,517) worked in Germany, where the housing pinch is felt most acutely.

Who are these "companions at work"? They must be at least 17 years old to join; the majority of them are not much older than that. They work together, in teams of 20 or 30, for a minimum of two or three weeks, during their vacations or whenever they are free. At the end of that time another team arrives to take their place, and the work goes on. During 1956 they were engaged on 53 projects (22 of them in Germany). Almost 60 per cent of their work was concentrated on building homes; another 30 per cent went to building churches; the rest to institutions for the destitute.

These volunteers come from many walks of life.

Of the 2,517 who worked this past year in Germany, 10 per cent were clerks or white-collar employees, 21 per cent were manual workers, and 59 per cent were students, almost evenly divided between university and secondary students, many of them preparing for the priesthood.

In addition to their time (they work a 48-hour week), the *Baugesellen* furnish their own work clothes and, by dint of their year-long salvaging of junk materials, the money to pay for their transportation from their camp to work and back each day. The cost of the materials used and the "contracting" and supervision of the work is provided by whatever local authorities have invited them to come. The selling price of their finished buildings is determined jointly by the *Baugesellen* and the host authorities.

At the end of the day's work, they return to the camp where they have been lodged. Often it is merely one of their unfinished frame buildings. There is a chaplain with each team, as well as two or three volunteer women who see to cooking and indispensable housekeeping.

Germany is still the country where the housing shortage is most severe. Even though there has been a 25-per-cent increase in the number of volunteers working there (to 2,517 in 1956, from 2,033 in 1955), the cry is still for more homes, more churches. Commenting on the 1956 report of *Baugesellen* activity, the Stuttgart *Katholisches Sonntagsblatt* said February 17: "No one can tell us that there aren't still generous lads here in Germany who will gladly join the *Baugesellen*."

Meantime, Father Werenfried has gathered at St. Florian, Austria, the first group of veteran *Baugesellen* who have decided to devote their life to this work. They are 20 already. He counts on them to supply the prayer, the technical knowledge and the continuity that this charitable effort needs for its full success.

EUGENE K. CULHANE

will be employed more efficiently as a result of the survey.

Though based upon a similar census in Grand Rapids last year, the Washington venture is perhaps the first on such a scale. A pioneer effort in San Diego was described in these pages several years ago by Bishop Buddy (AM. 5/17/52). Though the detailed results of the Washington survey will not be available for some time, we know enough now to be sure that history has been made.

Forgotten Slovakia

An anniversary celebrated with great fervor by a few people each year but unnoticed by most is the day of the founding of the ill-fated Slovak Republic. On March 14, 1939 the Parliament of Bratislava proclaimed the independent state of Slovakia. But the years that followed were poignant with tragedy, disappointment and humiliation. Americans of Slovak descent cannot easily forget what happened to the land of their ancestors.

Most of us got to know the Slovaks through Sister Cecilia, the little nun whose story of "deliverance" from behind the Iron Curtain thrilled millions. Deeply Catholic, the Slovaks are also strongly national-minded. Their aspirations for self-determination are as legitimate as those of any other nation of Eastern Europe.

The 1939 proclamation of independence was made upon the urgings, and even under the pressure, of Hitler. It was followed twenty-four hours later by the Nazi seizure of the Czech provinces of Bohemia and Moravia. Slovakia later fought alongside the Nazis against the Red Army. After the war, Msgr. Joseph Tiso, President of Slovakia, was arrested and ultimately hanged as a traitor by the Prague Government.

The cause of the Slovak Republic has suffered in world opinion from the circumstances of its origins. Yet, during its brief existence it was recognized diplomatically by 27 countries. These included the Soviet Union, France and Great Britain, as well as the Holy See. Slovaks never fought against the Western Powers.

This nation has made its mistakes, but in Eastern Europe who can throw the first stone? The Slovak people are

bearing up admirably under Communist attempts to destroy their religion and culture. Those who admire their qualities are convinced that the future holds something better for them.

Oscars and Good Taste

Since the Academy of Motion Picture Arts and Sciences inaugurated the "Oscar" awards in 1936, the laurels for the best picture of the year have never been voted to one rated "C" (condemned) by the National Legion of Decency. Only seven "B" films (objectionable in part for all) have been winners — *Gone with the Wind*, *The Best Years of Our Lives*, *Gentleman's Agreement*, *All the King's Men*, *All about Eve*, *The Greatest Show on Earth* and *From Here to Eternity*. Nine films which the Legion rated "A-II" (unobjectionable for adults) have copied the honor — *The Great Ziegfeld*, *Rebecca*, *How Green Was My Valley*, *Casablanca*, *The Lost Weekend*, *Hamlet*, *An American in Paris*, *On the Waterfront* and *Marty*.

This year's accolade to *Around the World in Eighty Days* brings to five the number of "A-I" (unobjectionable for all) to have won filmdom's highest honor. The preceding winners were *The Life of Emile Zola*, *You Can't Take It with You*, *Mrs. Miniver* and *Going My Way*.

The gratifying (and rather astonishing) feature about the Oscars for 1956 is that despite the chorus of acclaim for the "artistry" and what not of *Baby Doll*, that "C" picture did not receive a single honor in any category (direction, art work, acting, etc.) — not even in a runner-up position. The four other finalists for best picture were *The King and I*, *Giant*, *Friendly Persuasion* and *The Ten Commandments*.

The voting members of the Academy have shown again, as they have done fairly consistently over the years, their good taste in popular entertainment.

... He Lived His Convictions

The death of stage, screen and TV star Gene Lockhart on March 31 at the age of 66 prompts a tribute to him and to artists like him who refuse to lower their ideals in order to pander to "popu-

lar" taste. One instance of Mr. Lockhart's courage in living up to his convictions centers around his role in *Death of a Salesman*. Called on to replace Lee Cobb in the lead, the story goes, Mr. Lockhart simply omitted the profanity with which the play was generously salted. He didn't make a scene by issuing high-sounding protests against the language; he just didn't use it. His talent and prestige were such that the producers did not dare insist that he stick to the offensive script.

Theories about theatrical art and morality are interesting and important, but it is the actual wedding of the two in a person that best proves that bad morals cannot make good art.

Lay Apostle in Bangkok

Time and again Pope Pius XII has encouraged the lay apostolate in the missions. As missiologist Edward L. Murphy, S.J., points out in the current *Jesuit Missions*, missionary activity has developed greatly over the last four centuries. It is no longer sufficient merely to teach the catechism and dispense the sacraments. The missionary must also educate, engage in social welfare work, etc. The laity can give him invaluable help in these activities.

One such dedicated lay Catholic is Genevieve Caulfield, who spoke March 29 at New York's Catholic Interracial Forum. Stressing the need for lay action to complement the work of the missionaries, she gave an inspiring account of her own activities in the Far East.

Blind since infancy, Miss Caulfield first went to Asia in 1923 "to teach English and study Japanese affairs." In 1938 she founded, and still runs, the only school for the blind in Thailand. Deeply disturbed by the pagan idea of helping the handicapped, which stops at almsgiving, Miss Caulfield became obsessed with the idea of helping Bangkok's sightless children to help themselves. For, as she put it, "the idea of the dignity of man . . . of the right of the handicapped to be put on their feet, is Christian."

Miss Caulfield is confident that the seed of the faith nurtured in the Orient since the 16th century will survive "the horrible disaster of communism." More lay missionaries would render that assurance doubly sure.

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An Indian Views Kashmir

Power politics and prejudice have obscured the reasons for the stands taken by India and Pakistan on the Kashmir problem. Unless the facts behind the present dispute are considered objectively, no solution will be forthcoming. The average man will continue to be led (or misled) by such clichés as "defiance of the UN" and "doubletalk," which have been used to assail the position of India's Prime Minister Nehru since the more recent UN resolution on Kashmir.

India's stand becomes intelligible only when it is examined in the historical context of the partition of British India. What determined the August, 1947 division of the vast Indian subcontinent into the present-day States of India and Pakistan?

REASONS FOR THE DIVISION

► Top-level agreement, *not elections*, provided the basis for partition.

► Religious fanaticism, *not religion*, was the reason for partition. Not all the Muslims of British India wanted a separate religious State. Only those who belonged to the Muslim League (ML) wanted a division on religious terms, whereas 40 million Muslims repudiated the ML and preferred to remain in India.

Though Kashmir is 80-per-cent Muslim, the ML has had no following there. On the contrary the Kashmir National Conference (KNC), Kashmir's political party, composed of Hindus, Muslims and Sikhs, has stood for a liberal, secular democracy, in direct opposition to the ML. Thus the political conditions which favored Pakistan in some predominantly Muslim areas of British India simply do not exist in Kashmir.

► The fact that Kashmir was one of India's many princely States further complicated matters. In these States it was the duty of the then existing Government, not the electorate, to choose between India and Pakistan. In Kashmir, therefore, the Maharajah's Government was the only agency empowered to effect an accession either to India or Pakistan. Before the Government could act, however, nearly 50,000 Pakistani "volunteers" crossed the Kashmir border in October, 1947. This action marked the beginning of the Kashmir dispute. It was an attempt by Pakistan to impose a decision on the State. In its origins, therefore, the dispute was not a conflict between India and Pakistan. It was rather a war between Pakistan and Kashmir.

Five days after the invasion, the Maharajah, and later the leaders of the KNC, declared Kashmir's accession to India. Lord Mountbatten, the British Viceroy, accepted the accession, just as he

MR. PAREL, S.J., is a native of India, presently studying theology in the United States.

had accepted the accession to India of some 500 other princely States. This was all that was needed. Kashmir became part of India and the Pakistani aggression automatically became aggression against India.

It was only at this point that India entered the picture. When she took the matter to the UN on January 1, 1949, it was not to settle the question of sovereignty over Kashmir (that had already been decided by the Maharajah's accession) but to seek help to get Pakistan out of Kashmir.

THE PAKISTANI STAND

Pakistan's claim to Kashmir rests on the assumption that the former princely State, being 80-per-cent Muslim, must willy-nilly join Pakistan. But the secular ideals of the KNC and the Kashmir Government's right of choice, which Pakistan was bound to respect, challenged this claim. Moreover, the national militia and the people of Kashmir themselves resisted the Pakistani invasion. The atrocities perpetrated on the Kashmiris—a resistance leader was literally crucified on a tree; in Baramula only 3,000 out of 14,000 inhabitants survived—contradicted the liberating pose of the "volunteers."

It was only when force had failed that Pakistan agreed to the holding of a plebiscite. India, however, could not agree to a solution which questioned her sovereignty over Kashmir, recognized in a 1948 UN resolution.

Moreover, India could not agree to a plebiscite based on religion and remain faithful to her secular constitution or fair to her minority groups. A plebiscite appealing to religious emotions is not only an unsound political weapon but also a challenge to the very ideals of liberal democracy for which India stands.

THE PLEBISCITE

But, ideological considerations apart, the first step toward a plebiscite in Kashmir was to be taken by Pakistan. She was to withdraw her troops and nationals. India was to withdraw the *bulk* of her forces according to UN resolutions. Yet today Pakistan is building up her armed strength and Prime Minister Nehru is accused of thwarting elections, defying the UN and annexing Kashmir by force.

As Gandhi once said: "At the UN, power politics rather than merit would determine the attitude of countries toward the Kashmir dispute." With the recent Soviet veto, the full round of power politics is complete. The Mahatma was right. In any event a solution by plebiscite will create more problems than the UN may be able to solve.

ANTHONY J. PAREL

Washington Front

Who Will Be First to Go?

Ever since the second Eisenhower inauguration last January, Washington has been buzzing with rumors that now this, now that, now another member of the Cabinet was about to quit and go home. The names most frequently mentioned: State Secretary Dulles, Defense Secretary Wilson and Treasury Secretary Humphrey; with those of Attorney General Brownell and Postmaster General Summerfield close behind. All of these men are admittedly able and very wealthy, and have made sacrifices to serve.

Mr. Dulles, like practically every State Secretary before him, has been the target of much abuse for his conduct of our foreign affairs. By the Constitution, the only person designated to form foreign policy is the President himself. The function of a Secretary of State is to keep him informed of the course of events and to carry out the policies decided upon by the President. It is a misnomer, therefore, to speak of the Dulles policies or the Dulles mistakes; these both belong to the President.

Yet Mr. Dulles has gallantly taken the blame when things went wrong and bowed at the President when they went right. The President has often reminded newsmen that he himself takes full responsibility for whatever happened. If Mr. Dulles goes soon, it must be

with a profound sense of gratification at an impossible delegated job well and conscientiously performed.

Secretary Wilson began badly at the hearing on his confirmation four years ago, when he betrayed an ignorance of elementary facts of government that would flunk an eighth-grade civics student. He has also on occasion emitted opinions, or rather phrases (about bird dogs, dunghills, and the like), which made people laugh and made headlines for him. Yet he has capably managed an almost unmanageable organization, and will leave behind him as splendid a corps of top brass in the armed forces as we have ever had. Of late he has endeared himself to friend and foe alike by his rueful, comic references to his "boo-boos," as Washington calls them.

Treasury Secretary Humphrey at his initial hearing made a fine impression: he had done his homework, he knew all the answers, and that hearing was probably the shortest he has had. Given his antecedents and his present position, he has been attacked and even slandered. But he, too, has had an almost impossible job, and, in view of the recent record budget proposals, which he publicly attacked, it seems improbable that he ever had the omnipotent position which some observers, always awed by a billion-dollar fortune, attributed to him.

The initial trouble was that these, and other rich men, came in "cold" to a game whose rules they did not understand, and never will. And meanwhile, the attrition among second- and third-echelon men, all from business, goes on alarmingly. WILFRID PARSONS

Underscorings

CLARE BOOTHE LUCE, former U. S. Ambassador to Italy, was on March 30 named recipient for 1957 of the Laetare Medal. The medal has been awarded annually since 1883 by the University of Notre Dame for distinguished service to the Church on the part of an American Catholic lay person. Mrs. Luce is the 16th woman to receive the medal; among her predecessors have been Agnes Reppplier, Helen C. White, Anne O'Hare McCormick, Irene Dunne.

►SEMINARIANS are invited to attend the ninth annual Social Action Conference for Seminarians, to be held Aug. 26-29 at Notre Dame Seminary, New Orleans, on the theme "Christian Culture in a Technological Age." Episcopal Moderator of the conference will be Most Rev. Maurice Schexnayder, Bishop of Lafayette. Details may be had

from the regional chairman, John Thomann, 2901 S. Carrollton Ave., New Orleans 18, La.

►"ETHICS and Other Knowledge" will be the theme of the 31st annual meeting of the American Catholic Philosophical Ass'n, to be held April 23-24 in Chicago.

►CATHOLIC EVIDENCE GUILD members in New Orleans are using Pope Pius XII's encyclical on the Mystical Body (*Mystici Corporis*, 1943) to prepare talks on their 1957 theme, "The Unity of the Human Race." After nearly 16 years, the group is accepting women speakers as well as men.

►FOR DELAYED VOCATIONS, the School of St. Philip Neri (126 Newberry St., Boston 16) numbers 94

priests among the alumni of its first ten years, 1946-56. Of these, 63 are diocesan priests and 31 religious. Diocesan seminarians total 230, and religious (including lay brothers) 173.

►A SUMMER TOUR IN MEXICO which offers an optional six hours' college credit is being organized by University Cultural Tours, Inc., under the sponsorship of the National Federation of Catholic College Students. The tour, June 18-Aug. 1, will cover 4,000 miles and costs \$385, or \$320 without college credit. For details write Rev. Joseph Schmitz, S.M., St. Mary's University, Catholic Relief Services-NCWC

►ON SUNDAY, May 26, Pope Pius XII will declare "Blessed" the foundress of the Helpers of the Holy Souls, Mother Mary of Providence (1825-1871). The congregation, now in its 100th year, has 9 novitiates today and counts 1,550 members in 4 continents. In the United States there are 194 members in 6 cities.

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Editorials

Season of Penance

The return of Palm Sunday each year reminds us that the Lenten season is approaching its climax in Holy Week. We think again of Christ's passion and death suffered for our sins, and that remembrance evokes in every sensitive Christian heart a desire to do some penance.

It is, indeed, something of a paradox that man should want to suffer. St. Augustine saw the paradox and could solve it only by saying: "Give me a man who loves [Christ] and he will understand." We Christians look forward, full of expectancy, to our resurrection after death and our entrance into heaven, and we are joyous at the future that awaits us. But realizing that our joy comes from the suffering of our Lord, we are ashamed, too. And our immediate human reaction is to want to share His suffering. If He did that for me, what shall I not do for Him? This is not masochism, as some have insinuated; it is nothing unnatural at all. Rather it is a divine *noblesse oblige* that will not leave us satisfied till we have to some extent participated in the sufferings of Christ.

St. Paul, who knew this psychological explanation of our desire for some reparatory suffering, wrote also of its theological explanation. "What is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church." It is not as if our Lord's suffer-

ings were insufficient to cancel all human sin. But God wants each one of us to play his part in the drama of salvation. There is a share for us, too, limited and accessory though it be, in working out the redemption of mankind.

SUFFERINGS ACCEPTED IN LOVE

By hardships patiently accepted we further the work of our Lord. We do it, too, by sufferings sought out directly. But most of us will, undoubtedly, find the occasion for penance close to hand. The accomplishment of each day's tasks, the fulfilment of the duties of our state in life, will afford plenty of occasions for mortification. When Pope Pius XII reduced the hours of fasting we are to observe before receiving Holy Communion, he added an exhortation that we live up, if possible, to the old rule of fasting from midnight, out of a spirit of penance. Penance must always be a part of our life.

At the end of Holy Week comes Easter, the Sunday of our Lord's resurrection. It is the day of the Church's greatest joy, precisely because of its closeness to the suffering of Good Friday. This year our Easter joy will be increased if we can look back on having done something, by our penances during Lent, to share in the sufferings of Christ.

The Battle for Labor's Soul

If anyone had any doubts about what the big news of the week ending March 30 had been, he could have easily resolved them by sitting glued to his TV screen the following Sunday afternoon. Sen. John L. McClellan was the star of NBC's "Meet the Press." On ABC's "Martha Rountree's Conference" the guest was James P. Mitchell, Secretary of Labor. CBS' "Face the Nation" featured Sen. Irving M. Ives. And on what subjects did the various panels question Messrs. Mitchell, McClellan and Ives? They did not ask about the earthquake in California, or about Soviet Premier Bulganin's blackmailing vision of hydrogen bombs dropping on Norway, or about Colonel Nasser's bold attempt to turn the Suez Canal into an exclusively Egyptian ditch. Despite its historic implications, they did not even ask about the treaty signed at Rome on March 25 establishing a common European market.

No. Messrs. Mitchell, McClellan and Ives were questioned about Dave Beck. They were asked, that is, about the plutocrat who heads the largest trade union

in the country, and perhaps in the world—the International Brotherhood of Teamsters. They were asked about the labor movement, about the effects of the hearings before the Senate Select Committee on Improper Activities in the Labor or Management Field, about union monies and what the Government could do to protect them from the greed of racketeers and the peculations of high-living, wealth-seeking leaders of the working class.

Make no mistake about it: the story of Dave Beck's appearance before the Senate Select Committee was the big story of that action-packed week—the biggest story, perhaps, since the Franco-British-Israeli attack on Egypt and the Soviet butchery in Hungary. So far as the labor movement is concerned, it makes little difference to argue that more important events were taking place in Cairo, or Moscow, or Rome than in the big, high-ceilinged Caucus Room in the Senate Office Building. This may be true, or at least arguable. But it doesn't change the fact that the Senate hearings

to date—however atypical the mess they have exposed—have seriously damaged the good name of the entire American labor movement. Maybe they haven't set the movement back 20 years, as Senator Ives believes. But they certainly have conditioned the public to accept harsher labor laws than any on the books today.

POWER COMPLEX

It is part of the Dave Beck tragedy that he seems unable to realize this. Like other rich men he appears overly impressed by what money and power can accomplish in life. So he talks confidently of running for re-election as union president, and boasts that he will spend a million dollars to tell his side of the story.

Fortunately, the public could contrast with this moral obtuseness the sensitivity of the AFL-CIO executive council. No sooner had the Teamster boss clammed up before the Senate committee than President George

Meany summoned the council to Washington. On March 29 it suspended Beck as an AFL-CIO vice president, charging him with "bringing the labor movement into disrepute." Then it directed the Ethical Practices Committee to determine whether the Teamsters Union was "substantially dominated or controlled by corrupt influences." Finally, it instructed the secretaries of all affiliated unions to draw up standard procedures for reporting receipts and disbursements.

So ended the first phase of what is sure to be a bitter, protracted struggle. The fundamental issue is clear. It is not new. It is as old as the first human organization consecrated to a cause. It is this: is union leadership to remain a dedicated service bound by a lofty code of morals? Or is it to be a spring-board to wealth and irresponsible power? Dave Beck, "Jimmy" Hoffa and Frank Brewster have given their answers. We don't think their answers will prevail.

Protestant Journal Repudiates POAU

The delicate problems presented by the religious pluralism in American society can be solved only by patience, understanding and charity. With this in mind responsible Protestant, Jewish and Catholic spokesmen have called for rational public discussion of those social issues that give rise to tensions among religious groups. In noisy contrast to this attitude has been the unrelenting campaign of spite and bigotry let loose by a postwar organization calling itself "Protestants and Other Americans United for the Separation of Church and State." POAU this month got a vigorous back-of-the-hand from an influential Protestant magazine, whose editorial board is headed by Dr. Reinhold Niebuhr and Dean John C. Bennett, both of Union Theological Seminary, New York.

The April 1 issue of *Christianity and Crisis* (537 West 121st St., New York 27, N. Y.) warns its readers that the frantic maneuvering by the POAU "indicates its inadequacy in coping with the presence of Catholicism in American life." The article says of POAU's numerous forays into the arena of Church-State:

Most of these forays have excited either the concern or the scorn of Roman Catholics, and many more of them should have excited the concern and scorn of Protestants. The most recent action of POAU makes clear that it is undeserving of Protestant support and that its tactics should be repudiated.

The action referred to here is the public petition by POAU that, in retaliation for the Catholic part in having the *Martin Luther* film banned from a Chicago TV station, television licenses be denied to two Jesuit institutions, Loyola University of New Orleans and St. Louis University, on the grounds of alien control. And why are Jesuits aliens? Because they are subject to the authority of a Belgian Father General and owe allegiance to an Italian Pope!

Christianity and Crisis dismisses this absurd reasoning for the crude demagoguery that it is and points out POAU's disconcerting implication that

... an American citizen is an "alien" if he gives allegiance to someone above and beyond the United States of America. Perhaps the "Other Americans" in the organization's name have no problem here and can assert that their ultimate allegiance is to Uncle Sam. But the "Protestants" in the group ought to recognize that their allegiance is presumably not to Uncle Sam but to God (who at last reports was *not* an American citizen)

The Protestant magazine makes the further point that because POAU does give the impression of speaking for all Protestants, it is necessary

... for American Protestants not only to repudiate such shallow revenge action, but also to disassociate themselves in large numbers from an organization so ill-equipped to speak in their name.

CATHOLICS SHARE RESPONSIBILITY

Some of the ethical and social problems dividing Americans today are indeed grave. Catholics, no less than others, share the weighty responsibility of discussing these in calm tones. Sweeping charges, crude epithets and sly insinuations serve only to exacerbate the situation and inevitably play into the hands of groups like POAU.

No matter how convinced we are, for instance, of the justice of our claim to a share in welfare benefits for parochial school children, we must always present our case with moderation. Opposition to a Catholic point of view on school buses or censorship can be based upon considerations sincerely held. Only rational discussion will allay false fears, eliminate misunderstanding and lead to mutually satisfactory settlements.

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Precinct Politics

Charles F. Russ Jr.



POLITICS CAN NEVER DIVORCE ITSELF from human nature. Even Plato, who studied the state to learn of justice, might as aptly have called his search the examination of man. For the government of any community is a revealing insight into the desires of its citizens and their values. This is most clearly observed in a patronage form of government.

The soul of this type of government, and the real source of its power, is to be found in the political organizations that provide it with candidates, direction and continuity. The palace guard of these organizations is the small group of men who rule them. For these guardians of the common good, the cycle of elections never ends. Politics is their life, their chosen profession; and it is a very big business. They constantly evaluate the past, strive for a glimpse of the future and keep very careful control of the present.

Their philosophy is that of Dostoevsky's Grand Inquisitor, who took the burden of ruling the masses to make the people happy—because "it will save them from the great anxiety and terrible agony they endure at present in making a free decision for themselves." The credo and *modus operandi* of these politicians was summed up in 1832 by William Learned Marcy in a now famous U. S. Senate speech: "They see nothing wrong in the rule that to the victors belong the spoils." While the Grand Inquisitor claimed to rule by miracle, mystery and authority, these politicians reign through the dispensation of the miracle drug of patronage. This wonder potion assures the existence of a well-disciplined army of professional vote-getters called precinct captains—the real foot soldiers in the political wars.

POLITICS ON THE SIDEWALK LEVEL

To appreciate the enormous force of this kind of government, one must begin with an examination of the precinct worker. For in most cases, political power begins and ends with him. In the order of battle, his mission is to locate all those within his precinct who will vote for the candidates of his party, and then to get them to the polls on election day. The first operation is obviously meaningless without the second. Since

MR. RUSSELL, a Chicago lawyer, conducted for the Independent Voters of Illinois their 1952 training program for 1,500 precinct workers.

some 50 per cent of the registered voters usually don't vote except in a Presidential election, the value of this effort is apparent.

During election time a precinct worker's lot is not a happy one. The big push starts taking shape about six weeks before the date of voting. In this period his attention is fixed upon getting every eligible voter properly registered. It has been found that this help is so appreciated that even members of the opposite party will often give the worker some votes in gratitude for his assistance. In a typical precinct of 500 voters, this effort takes about two weeks of evenings and week-ends. Without such prodding, many people would not take the trouble to vote.

The publishing of the new list of registered voters about three weeks before the election starts the campaign in earnest. Now the aim is to locate and record those who will cast a straight vote for the worker's party. In "machine" politics, a straight vote is the orthodox one, since it is the only kind that ensures the election of the entire ticket, and hence guarantees all the patronage. Nevertheless, those who will split their ticket, dividing their votes among the parties, are also eagerly sought out, because any help is better than none at all. In this canvass of voter preferences, those found to belong definitely to the opposite party are ignored, and the final days are devoted to winning over undecided individuals.

During these last few weeks every stop on the political calliope is pulled out. Apart from the election issues, the voter is reminded of the tree removed, the driveway permit granted, the introduction to the Governor, mother's name on the State Fair committee, the ties of personal friendship, or the economic hardship of losing a job, and so on.

For the precinct captain as a human being, registration and the canvass also mean innumerable meetings, continual drains on the pocketbook for such fund-raising efforts as dinners, golf days, and that absolute literary vacuum, the ward committeeman's program book of advertisers and well-wishers. To all this is added the giving of part-time help to distribute literature and perform other last-minute but necessary chores. Sometimes the precinct captain's expenditures amount to over \$500 per election, particularly when \$100 blueplate specials are required meals.

The physical and emotional pressure is also severe. Numerous third-floor apartments must be visited, often for a second and a third time, to reach the voter at home. Wind, rain, misspelled names on polling lists, uncooperative janitors, angry partisans, slammed doors, yapping dogs and screaming children must all be dealt with. But the precinct captain, like the U. S. Mail, must go through.

Nor should we forget the dozens of pounds of literature that have to be distributed, and the pages of reports to be filled out for headquarters. And if the elements and aching muscles weren't sufficient woe, there is the constant pressure from political superiors to double and triple the effort lest everybody be out of a job and faced with starvation. This is quite an incentive.

The night before election, all favorable voters, straight or split, are reminded to vote the following day. Failure to perform this task may result in the loss of as high as 20 per cent of the expected vote, particularly in non-Presidential years. On the day of election, street corners are manned in the wee hours to detect forgetful strays. During the rest of the day doorbells are again pushed, reminders to vote are pinned on mail boxes, babysitters and free transportation to the polls are provided. Finally, in the evening, comes supervision of the counting of the ballots.

For all this grief, the precinct captain holds a \$350-a-month job, with no tenure, and is supposed to be a devoted and honest government servant.

Does this mean that these "foot soldiers of democracy" are misfits, political hacks or otherwise stupid? Not at all. While a college education is generally rare among them, they are real craftsmen of their art, and intense realists. Politics is their main profession. And the plums that dangle from the patronage tree, as well as the maintenance of existing jobs, are secured only by hard work and by delivering the vote. The average worker is a pretty intelligent person, sympathetic, sensitive, and something of an expert on human nature, especially its wants and fears.

It is nevertheless true that, for many of them, making ends meet is a problem. Some of the older captains entered politics during the depression when \$50 a week and a steady job was a big thing. Today some of these men are trapped in the system. Their pay is low and they are too old to get another job. Many workers bridge the gap with outside jobs. Some own taverns, sell insurance or operate other small businesses. Others contract for storm doors or carpeting or sell used cars. By holding two jobs they can make a comfortable living. And this dual economic activity also reflects another general characteristic of political workers—"eager beaverism," the desire to hustle.

"I CAN GET IT FIXED"

So much for the dynamics of precinct work. What holds the vast, complex machine together, besides the obvious economic interest, is the political application of the great precept, "Love thy neighbor as thyself." Translated into "machine" vocabulary, this means that we always do favors for our friends (the voters), and for

our nominal enemies when an advantage is to be gained. So important is this practice that I would say that the term "favor" expresses more completely than any other the philosophy and the action of a big city organization. This naturally gives rise to the other great political maxim: "It is not what you know that counts, but who you know."

To realize the importance of the favor, reflect on what an immense area of human life local government controls. Property valuations, building permits, law enforcement, fire and health inspections, zoning changes, real-estate taxes and administrative regulations of all kinds affect the average citizen at regular intervals and the businessman quite often. And who is not familiar with a traffic ticket? Be a person ever so humble, he surely has said or heard said: "I know where I can get it taken care of. They'll do me a favor."

TWO NORMS OF MORALITY

Thus the evils of patronage and its favor-ridden practices result in two standards: one for citizen-voters who obtain favors and hence get a dispensation from the law (civil, criminal or administrative) and the other for those without influence, who get their hand dealt from the top of the deck. Of course it is a natural human instinct to seek help with troublesome problems. It is not surprising therefore that the favor knows no class distinction. For under this great leveler the rich and the poor petition for exceptions with equal poise and firmness.

John Doe's friendship with the "great ones" (the favor-doers) becomes a topic of conversation in the local bar and over the phone. He got away with something. He's no sucker, for he has friends. Social justice may have been sabotaged, but that fact is easy to overlook. On the other hand, a businessman with a speeding ticket may sometimes be heard to say: "Well, I could get it taken care of, but what the hell, I'll pay it." This is perhaps the 20th-century equivalent for lighting cigars with \$10 bills; at any rate, it makes Mr. Doe a very big man at the club.

To the professional politicians, of course, the laws generally do not apply. Only an open-and-shut murder can really get them into trouble. Legal restrictions and procedures are for the Joe Smiths. The favor is the magic charm that overcomes otherwise insurmountable obstacles and produces the desired results. It transcends all branches of government. Like the needs of the voters, it must have an enormous range. It is essential, therefore, that every part of government respond on demand. A million favors may mean a million votes. A parking ticket here, a license issued there, a tax adjustment somewhere else, a slight change in a law, an exemption, an overlooked violation: they all add up to victory at the polls. In this way many people who would be insulted if offered money for their vote, enthusiastically barter it for a favor.

These political practices seem, oddly enough, to have a slight Christian veneer. We find government in many areas rooted in the notion of loving your neighbor. And there is no doubt that a genuine and tremendous

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mutual faith and trust exist among party members. Furthermore, the active workers are especially considerate of the residents of their precinct, and always willing to lend a helping hand in any enterprise. As a group they are an articulate band of friendly extroverts with a certain type of social consciousness who practice social action with a vengeance.

Yet in the last analysis this domestic brand of power politics subverts the true foundations of government, because it cannot exist without special privileges. The precinct workers themselves know this.

THEY DON'T CHOOSE TO RUN

The future does not look too bright. The electorate is still lazy, and college graduates, including those of Catholic colleges, piously continue to shun any participation in ward politics as a dirty business. This irresponsibility exists despite the Christian teaching that government is one of the necessary institutions in man's life. So, while the Church teaches that sovereign power comes from God, the desire to work in a political party is eclipsed by the attractions of bowling and TV.

In the light of this, it must be conceded that, despite the undesirable aspects of a patronage government, the precinct worker deserves praise on several counts. His neighbors are too busy to concern themselves with their government. But he is making it part of his life and continually learning about candidates, and about the ideas and background of elected officials. Though the "elder statesmen" make all the decisions, he carries the candidate's message and program directly to the people. When the press is biased, he again is the only effective counterattack available to an impecunious office-seeker. While it is a standard joke, much truth attaches to his title of "foot soldier of democracy."

The new look which both parties need might well begin with the adoption of the motto: "Friendship ends at the door." This means, for party workers as well as the electorate, simply that the time has come to eliminate the favor. For elected officials it should mean the impartial investigation and prosecution of crime, and the uniform administration of all laws, ordinances and policies without exception. The standards and practices of the past should be abandoned. They have been found sadly wanting.

The ethics of the British public servant could well set the norm for the transition. In England, government is a career undertaking, begun in honor and revered in the community. There, total honesty is always assumed. The favor, as we know it, is unknown, from policeman to Prime Minister.

All this suggests the final necessity: the demobilization of the patronage army and the abandonment of this kind of government. The increase in civil-service coverage and the growing numbers of split-ticket voters will probably accelerate the change. In any event, the victor may have the election, but the spoils must belong to the public, not to self-perpetuating political machines.

There is also need to reduce the number of elected officials, so that the citizens can vote in primaries with

greater knowledge of the qualifications of the candidates. The long, incomprehensible ballot should be a thing of the past. Instead, responsibilities should be placed on a few well-chosen men who decide policy, while a career force executes their decisions.

If patronage is eliminated, certain benefits are likely to result: a more mature electorate, a greater citizen participation in politics with a definite upgrading in the prestige of such activity, greater political education of our youth and the fostering of impartial government dedicated solely to the public good.

Political parties will also be given greater meaning. Once again they may become centers of education where the important problems of the day are discussed and solutions sought. More men of ability should then be attracted to their local party affairs, and the stigma that sometimes attaches to the term "ward organization" will disappear. Ultimately the base of political life will broaden, and control will pass from the custody of the few to the hands of the many. We can then more effectively meet the greatest challenge we face as a civilized community—self-government.

The Future of Ward Politics

Mr. Russ has discussed at length the labors and the accomplishments of "the foot soldier of democracy," who would in the natural course of events disappear in "the demobilization of the patronage army and the abandonment of this kind of government."

Can Mr. Russ really believe that an "increase in civil-service coverage and growing numbers of split-ticket voters" would actually accelerate that change? Reform is always needed in every aspect of life—governmental, public-political, industrial, moral or social—and I am all for it. But I can see no virtue in changing our political way of life so that the qualifications and number of our subordinate officials are determined by a few elected individuals "who decide policy, while a career force executes their decisions."

Mr. Russ asserts that "the ethics of the British public servant could well set the norm for the transition. In England, government is a career undertaking, begun in honor and revered in the community. There total honesty is always assumed."

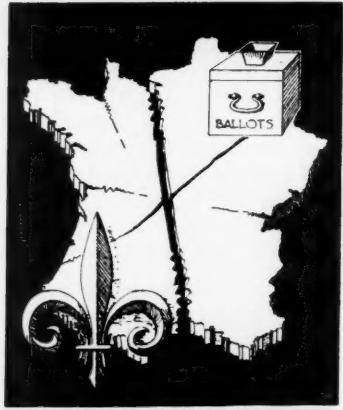
Americans also assume that their public representatives are honest, and it is my profound feeling that those representatives can be trusted to make the right decisions politically; that when our citizens come to the point where they feel "ward organization" should be eliminated, they will, in their own good time and in their own good way, eliminate it.

Doesn't Mr. Russ refute his altruistic arguments in the first sentence of his article, where he says: "Politics can never divorce itself from human nature?"

JAMES A. FARLEY

France after Suez

Thomas Molnar



ONLY THE FUTURE WILL TELL whether the shock that the French nation experienced in the last eventful weeks of 1956 will act as a force of renewal and as a factor of reorientation. On the basis of France's 20th-century history, one would be inclined to say that the Suez incident cannot teach the French anything that they have not known for a decade or so: namely, that the country is no longer a great power. The difference between the painful present and, let us say, the immediate postwar period is merely that France's status as a secondary power—a "little" great power—is no longer an open secret, but is objectively discussed in political circles and in the press. The latter's comments go even farther. A country, wrote *Le Monde* recently, which needs to import some 90 per cent of its oil from an area now hostile to it, may not even call itself independent.

They also understand that large areas thus in the process of emancipation and in a state of ferment will not hesitate to turn toward one or the other of the two rising suns, the United States and the Soviet Union. The French, of course, prefer that in this spectacular changing of the guard the United States should be the successor. They are aware, however, that in spite of the North Atlantic Treaty Organization, certain basic differences separate the foreign-policy objectives of the Atlantic allies, specifically France and Great Britain on the one hand, and America on the other.

FOR OR AGAINST FRANCE?

The moderate segment of the French press evaluates the situation as follows. The cold war, in reality, is conducted on two different planes, even if the over-all emphasis is the same in both. The United States lines up *unequivocally* with Western Europe against the Soviet—but only on the European continent proper. As soon as a third bloc, the Bandung powers, enters the picture, the United States does not seem to hesitate to supporting the latter's claims, if need be *against* West-

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ern European (French, British, Dutch, Portuguese) interests. Hence a definite ambivalence in the American outlook and attitude, and an element of often uncomfortable ambiguity in the Atlantic alliance. Hence accusations formulated by European politicians and publicists against America's "double standard" and its favoring of neutrals who are yet to be won, as compared with its treatment of friends who are considered safe.

The Bandung bloc, now stretching from Morocco to Indonesia, is, according to French views, still a power vacuum. The intense nationalistic feeling displayed by these newly independent countries creates the false impression that their respective populations are unified and self-conscious, with a high degree of social cohesion. But, say the French, this is only superficially true. In reality, these nations may come to resemble those of 19th-century South America, seething in a permanent state of unrest and revolutions, with military juntas replacing each other in power. Events in Indonesia seem to support this view, and native dissatisfaction with the present leaders of Egypt could have been demonstrated—the argument goes—if the Franco-British campaign had been allowed to run its course.

Naturally, the Afro-Asian power vacuum interests France at other vital points as well. At one end of it, in Indochina, the hardly concealed total failure is still quite painful to bear. It is denounced especially in certain military circles, where the spectacular negotiations of Mendès-France in 1954 are said now to have been prompted by unwarranted haste and by an inadequate evaluation of the military situation.

Simultaneously with the retreat of French rule and influence at more spectacular spots on the map, in the last few months France consented to evacuate the Fezzan, to grant a large degree of autonomy to Togoland and the Cameroons, to return the Saar to Germany. Her cultural losses, always agonizing to Frenchmen who still believe in the universal value of their culture and in their civilizing mission, are particularly extensive in the Middle East, whence French teachers and professors are now being expelled in great number.

In this atmosphere of imperial disintegration, the French Government tries to practice a policy of delay and postponement. Inaction has often proved to be a

valuable tactic, and the Socialist Cabinet of Guy Mollet displays a mastery at it. This time the objective is to prevent the secession of Algeria, to which France is bound not only by 125 years of "presence," but also by the vital interests of one-and-a-half million Franco-Africans, whose livelihood and, very probably, physical existence would be threatened if France pulled out.

This is, of course, an insoluble problem, and Mollet's Algerian representative, Robert Lacoste, is unlikely to find the solution that a series of former Residents General have sought in vain. In the Premier's latest "Declaration of Intention" on January 9, the official French position was couched in the usual Cartesian language—which in politics, but especially in the politics of the Arab world, sounds strangely empty and out of place.

Mollet contends that there are in Algeria two distinct but equal communities, the Moslem and the French, both made up of full-fledged French citizens whom nothing but a difference of color and religion separates(!). The role of the French Government is, accordingly, that of an arbitrator.

The prospect of general prosperity seems to be the last trump in the French hand. The main source of the prosperity would be located in Northern Sahara (which, the Algerian nationalists claim, belongs to Algeria), where abundant oil deposits were found last summer. Exploitation of these riches would form the basis of a united North African economy in which France (and Algeria), Morocco and Tunisia would be equal partners.

This oil supply, incidentally, would also be the answer to the disastrous situation created for France's industrial production by the Suez crisis. France needs 23 million tons of oil a year, of which 13 million pass through the Suez canal, and 10 million through pipelines directly into Mediterranean ports. For months, to provide for the country's needs while Suez was blocked and pipelines blown up, American oil and coal were imported. They cost a good deal more and must be paid for in dollars.

FRANCE AT THE CROSSROADS

Whatever be the hopes for a peaceful and constructive North African solution, France today is in the process of reappraising certain traditional premises of a 300-year-old policy on the European continent. Since the time of Cardinal Richelieu, French foreign policy has been characterized by fear of the great continental powers: at first the Habsburg-led Austrian empire, then Prussian-dominated Germany. The resulting grand strategy naturally called for an alliance with the fourth great land power, Russia.

But Soviet Russia is not the Russia of the Czars. Through her ideological impact, the old imperial aspirations of Russia have assumed a far more dangerous aspect than in the past. Consequently in France, since the days of Pierre Laval in the 1930's, a new orientation has seemed to manifest itself, whose ultimate aim would be a closer cooperation with the main body of the Continent, that is with Central Europe. This relationship would no longer be based on French hegemony

and a French-sponsored system of alliances, but on the realistic evaluation of France's position in the world. Caught, together with the rest of Europe, between the two superpowers, France, like England, is forced to take a new interest in the European land mass.

France's (and Laval's) misfortune was that at the time this new orientation developed, England was still the influential leader of the British Commonwealth, and Central Europe lay in the deadly grip of a predatory Germany. Since the end of the Second World War, however, a truncated Germany has emerged as a resolutely westward-looking country, and England too, though slowly, is becoming favorable to deeper continental commitments.

The opportunity for France is evident. Reluctant as she is to give up any part of her sovereignty, France nevertheless correctly evaluates the impossibility of remaining outside the new system of European cooperation. Though the Parliament rejected a common European army two years ago, since then the shrinking of the French Union, failure to "Europeanize" the Saar, and the Suez crisis have persuaded most French statesmen that the country cannot afford to miss a unique economic opportunity.

Such an opportunity is the Common European Market, which would include France, Germany, Italy and the Benelux countries, and would later be joined by yet others. With no tariff barriers and, eventually, with the abolition of government subsidies to certain branches of industry, the Common Market would serve the needs of some 200 million people. It would speed up the introduction of automation and other mass-production methods, and would provide for the free circulation of workers and merchandise.

From the French point of view the plan has advantages and drawbacks. France would appear at the conference tables of the Common Market as a major partner, since she brings along the wealth of her African possessions, thereby enlarging the scope of the enterprises. On the other hand, a European market adjusted to mass production and virtual international monopolies would destroy the family enterprise, so characteristic of French industry. Let us bear in mind that 30 per cent of France's population is still agricultural, and that almost half of its industrial establishments employ only between five and ten workers. The transition to a different system of production would therefore mean the liquidation of a way of life whose roots are embedded in ancestral tradition. Yet, though the treaty establishing the Common Market, which was signed at Rome on March 25, has still to be approved by Parliament, the French seem prepared to accept the risk.

There is no easy answer to these problems; but, without a doubt, a lonely road for France would be a very bleak one. The risks involved in the thoroughgoing economic cooperation now proposed are considerable, and the possibility of a German industrial hegemony is not at all excluded. But it seems that the Suez affair has made clear to everybody the sorry state of the old structure and the necessity of building, carefully and without illusions, a new Europe.

Raising Faculty Salaries

Thurston N. Davis



LIKE EVERY OTHER U. S. college or university, the Catholic college must continually confront the serious problem of faculty salaries. What are Catholic colleges and universities doing, what are they preparing to do, to keep the salary scales of their lay faculty members proportionate to the actual needs of these devoted men and women? In many institutions, heroic efforts are being made to raise salaries; but in some others the problem may not be receiving the close attention it deserves.

Not a single Catholic college in the United States is sufficiently well endowed. All of them are making brave efforts to stand up against spiraling costs, prepare for needed expansion, better the quality of their libraries and course offerings and improve their physical facilities. But their income is preponderantly, if not solely, derived from annual tuition fees. Out of these fees must come the salaries of the lay faculty, as well as all the other operational costs of the institution. Capital expenditures for building and expansion must wait on these essential, day-to-day costs. And these latter wait on tuition.

The trouble is that tuition fees don't go very far these days in operating, much less expanding, a college or university. Tuition does not begin to cover the actual cost of a college student's education. In colleges which boast a healthy economy, endowment funds are used precisely for the purpose of filling in where tuition fees are insufficient. It is one of the basic facts of contemporary U. S. educational life that the tuition charged by a private college equals about one-half the actual cost of an undergraduate student's education. The average urban college or university currently spends about \$1,200 or more on each undergraduate every year.

Now if the student pays \$600 a year for tuition, where does the college get the other half? Certainly not from endowment funds, if these do not exist or are very paltry. Certainly not from public tax funds. Most of what is raised to supplement tuition comes from the door-bell ringing of a hard-working president, or from the efforts of the alumni and development officers. And when all this money is in, the proceeds

FR. DAVIS, S.J., *Editor-in-Chief of AMERICA*, was formerly dean of Fordham College.

rarely come anywhere near supplying the needed 50 per cent.

One Catholic university president recently looked this problem squarely in the eye. Speaking to the graduating class at the midyear commencement exercises of St. Louis University on February 3, Rev. Paul C. Reinert, S.J., its president, made an important and even startling statement.

TO FIND THAT 50 PER CENT

Father Reinert said that in attempting to answer the question of where "the other half" comes from, he had been driven to the conclusion that a substantial portion of it comes from the faculty members themselves. He said:

In private institutions all over the country, the college education of boys and girls is being paid for by the faculties themselves. This is a fact I am sure you have not realized—that the lay men and women who taught you during the past four years contributed in large amount to your education.

How does this work? Father Reinert contends that the members of his faculty, like faculty-members in many other private colleges and universities, are willing to teach for salaries far below what they would be receiving if they had turned to positions in business, industry or government, instead of to a teaching career. Moreover, the money they spend in preparing themselves for their posts by expensive professional training is never really repaid. This is a part, and only a part, of their contribution to the young people who sit in their class-rooms.

What can be done to remedy this inequity? Here Father Reinert gets down to brass tacks. He confesses that, after pondering this problem for several years, he feels convinced that faculty salaries need to be raised *by as much as from 50 to 100 per cent*. However, if this were to be done before the college or university had received a corresponding amount of guaranteed income from new sources, those adequately paid faculty members would find themselves teaching at a completely bankrupt institution.

For the St. Louis educator there is only one solution. He did not announce this solution as a firm policy of his university, to be put into effect immediately. But he

did say that it was a proposal which every private college or university should consider very seriously.

The solution? Charge each student something approaching the full and total cost of his undergraduate education. Instead of setting tuition at \$600 a year, college administrators should weigh the question of raising it to at least \$1,000 a year per student. This would still be short of the actual cost of an undergraduate's education. However, if a \$600-a-year tuition charge were raised to \$1,000 a year, the 66 2/3-per-cent increase in tuition income would enable a college or university immediately to lift faculty salaries to an equitable level. On such a level, the college would then be able to negotiate in fair competition with public educational institutions, and in some cases could even meet the competition of business and industry. This would enable U. S. private colleges to assure the retention of those valuable faculty members who, for serious financial reasons, are compelled to withdraw from teaching careers.

DIMINISHING RETURNS?

Would not such a raise in tuition frighten students away? To Father Reinert this seems very doubtful. He said:

Certainly, many of the hundreds of thousands of young men and women now going to private institutions would wish to continue, even though at a greater financial sacrifice.

In fact, would there be any appreciable drop at all in private-college enrollment if this plan were put into effect? Father Reinert concedes, of course, that much would depend on the way in which the problem

was handled. Any college which insisted that the total amount of tuition be put on the line at the beginning of each term would doubtless be asking for trouble. But why could not students pay as much as possible at the beginning of the term, and then be asked to sign a promissory note by which they would assume a real moral obligation to pay back the remainder over a period of years after graduation? Under such a system, boys or girls eager for an education would not have to hobble themselves with long hours of work after classes in order to make up tuition fees. The students would pay what they could out of available funds, or from a salary gained from summer employment. The rest would be paid in the years following graduation.

This "study now—pay later" system has much to commend it. We use the time-payment plan in practically every other area of American life. Why not in education? Why shouldn't a student pay what he can now, and then oblige himself to continue payment on his tuition bill during those years in which his education is bringing him dividends in satisfaction, intellectual advancement and higher salaries?

Father Reinert next asks what would happen to a university during the first ten to twenty years after the establishment of such a system, while a substantial portion of the accounts receivable were still outstanding. "Transitional help," he says, would certainly be available from businessmen keen to recognize the problems inherent in the present system and eager to do something reasonable to help change it for a better one.

How would students fulfil their obligation to pay the money which was, as it were, loaned to them by their Alma Mater? Would these obligations be met? The

Factors to Be Weighed

Father Reinert is fully aware of the serious difficulties besetting the suggestion he has made. He would want to underline these four:

► In some areas—Michigan and California, for example—private colleges are operated in direct competition with immense, tax-supported institutions. Many people believe that in these sections of the country the plan here proposed would create such a staggering differential in cost between public and private colleges that very many students would abandon the idea of a private college. Even with existing tuition rates, this trend is already quite pronounced in the two States mentioned above.

► One result of the actual implementation of this proposal would be to impose a sort of "negative dowry" on a college-educated girl. Her prospective husband might think twice before he assumed the obligation of paying for much or even part of her previous college education as well as for his own. What effect would this have on the education of women? Would fewer girls go to college?

► There is a danger here of seeming to put a "price" on an education, much as one would put a price on a car or a new home. The "study now—pay later" aspect of this proposal should not make us think of it as just another application of our current American practice of buying things "on time."

► Most important of all, it must be borne in mind that this proposal of Father Reinert is not advanced as the sole and complete answer to the financial problems of private higher education. Its author does not intend it to be considered as such a solution. It is assumed that gifts in ever increasing amounts would be needed from alumni, as well as from business and industry, in order to supply the funds necessary for the many capital and developmental expenses of a modern college or university. Such expenses could never be met by tuition fees, even if these fees were raised to the point where they approached the actual operational costs involved in undergraduate education.

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answer here is drawn not merely from speculation. Those colleges which have adopted such a system have been quite successful in inculcating in their graduates the habit of making such payments after commencement. After all, as Father Reinert remarks:

If we cannot educate our college youth to a delicate sense of moral responsibility sufficient to make them determined to pay back their obligation, then neither the college nor the graduate is worthy of so high a calling.

The president of St. Louis University makes clear that he is "not announcing this as a policy the university will put into effect immediately." Perhaps there are problems inherent in this proposal which he himself has not yet encountered, though this appears unlikely.

At any rate, the plan proposed by Father Reinert is

one that deserves consideration by college presidents all over the country. The initial jolt of a 66 2/3-percent raise in tuition fees would undoubtedly cause palpable public-relations problems with students and parents. Such a plan, therefore, could not be announced or inaugurated overnight. It would have to be carefully thought through and then discussed in detail in many preliminary ways with student councils, with student assemblies, with alumni and parent-faculty groups.

However, it seems almost certain that the average American Catholic student—once these issues were clearly explained to him—would see that he really has no choice but to go along with a proposal calculated to remedy so fundamental an inequity as that which keeps the salaries of the lay faculty members everlasting depressed.

Kafka in Wonderland

M. Whitcomb Hess

THREE'S A STORY that Albert Einstein found the writings of Kafka "beyond the pale of human understanding"; thus the late physicist wrote in returning to Thomas Mann the Kafka volume his friend had urged him to read. Whether understandable or not, Kafka's parables continue their extraordinary vogue and the Kafka bibliography lengthens yearly. Recently the British essayist, A. E. Dyson, in a highly appreciative article, "Trial by Enigma," in *Twentieth Century*, July, 1956, showed the fundamental likeness between Kafka's short novel *The Trial* and Lewis Carroll's *Alice in Wonderland*.

Dyson writes, for example, of the protagonist of *The Trial*, whom Kafka calls "Joseph K." or just "K.", that his first interrogations by the court are remarkably like those Carroll describes in the trial of the Knave of Hearts: "The atmosphere in the courtroom is similar—a crowd of unfamiliar and curious people, all very conscious of Alice in the one case, of K. in the other; all responding unpredictably to what is said, all involved in a complex and inexplicable proceeding."

FOLLY WITH A MEANING

The topsy-turvy Wonderland is in both instances a land in which the unanswerability of the questions is the main atmosphere. Above all, there is the ultimate question of knowing what to ask; whenever a pattern seems to emerge from the chaos, the pattern is one that leads away from and not toward rationality. For the pattern of feeling discernible in Carroll's nonsense is, as Dyson illustrates by examples drawn from both works, strangely like that of the serious parabolist,

MRS. HESS, a frequent contributor to AMERICA, formerly taught philosophy at Ohio University.

Kafka, in *The Trial*. Alice and Joseph K. are indeed "tried by enigma." And, allowing for the difference between children's tales and stories embodying a literary artist's explorations into moral problems, the English writer has made a good case for his comparison of Alice and the hero of Franz Kafka's novel-length fable. As he shows, their respective encounters in new and baffling territories are not served by any known kind of logic; on the contrary, "logic, far from clarifying events, serves very often only to make confusion worse confounded." In the Kafka situations, as in Alice's dream world, the events mean to be meaningful, but "the meaning is precisely the impossibility of grasping by logic what the meanings are."

So true is this of Kafka's parables that it's to be expected that his interpreters should have a field day with him. His appraisers range all the way from attributing to this compounder of mystifications a deep Kierkegaardian piety to holding him an atheist who out-Sartres Sartre. His relations with his father and his social background generally have come in for heavy stress in all Kafka criticism. Though a Czech, he had been trained throughout in German schools and the German University at Prague; the land that became Czechoslovakia in 1918 had been the battleground of a German-Czech struggle, a struggle in which Kafka, speaking the tongue of the oppressor, yet sided with the minority opposition group.

Largely unknown during his lifetime (1883-1924), Franz Kafka has enjoyed an extraordinary posthumous fame. His friend Max Brod, who had been charged by Kafka to burn everything, had reasons of his own for publishing whatever he could lay his hands on. The result was swift world-fame; for the unformulated question that burns in this Austrian-Czech's work concerns

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man's place in the order of being and his allegories—representing various individuals floundering in situations that constantly close the door to hope—acted like a heady wine on modern readers.

Though his appraisers differ so much that their opinions cancel each other out, there is one great agreement among them: the writer of *The Trial* and the rest intended to write anything but nonsense. The creator of Alice's Wonderland, on the other hand, consciously plays with pseudo-meanings. "Jabberwocky" with its "meaningless" terms still carries enough significance to rank as humor. Humpty Dumpty's principle: "When I use a word, it means just what I choose it to mean" may have become the rule for certain modern poets, but Carroll was only being funny.

FIGHTING HEGEL WITH WHIMSY

The point to the Victorian mathematician-author's special brand of humor was, of course, the seriousness with which some of his academic colleagues took the subjective idealism (or rationalism, as expounded by the German philosophers of the period) then spreading from Germany throughout Europe and elsewhere. As Henry Adams noted in his *Education* (p. 62) regarding German influence one hundred years ago, "German thought, method, honesty and even taste became the standards of scholarship. . . . All serious scholars were obliged to become German, for German thought was revolutionizing criticism." The further truth is that the agnosticism accompanying (and motivating?) "Hegel's alleged deification of the state" became the accepted climate of opinion in the world of scholarship. Kierkegaard, Heine and others were to fight solitary and losing wars against it.

Kierkegaard, who influenced Kafka profoundly, had himself been a product of Hegelian idealism—though by reaction against it. The Danish mystic's protest against the philosophy that culminated in worship of the state is, however, that of the religious philosopher, while Kafka's is that of the humanist artist. Thus when this writer *par excellence* of modern horror-tales expresses the individual's predicament in a world in which he is wholly unable to learn what is required of him, or what his society as a whole intends, he is describing a culture where both man and society have suffered a mental as well as a moral breakdown. The grossness of the Kafka caricatures in his remarkable allegories, like the extravagance of the language used by Kierkegaard in his last attacks on German idealism, only shows the vehemence with which Kafka as artist also rejected it.

Though much of Kafka's writing consists in sentimentalizing about his loneliness, what his art portrays is something far more frightful than mere loneliness: it depicts the wreck of personality. The real immorality of rationalism, with its master idea of the state's ethical priority over all groups as well as all individuals within it, was, within a decade after Kafka's death, to be written large in the Third Reich. But it had already been powerfully portrayed in the de-personalizing of

Kafka's fabulous characters. This de-personalizing is itself an effect stemming from within as well as from outside the individual pressured by an unnatural, alogical and amoral society.

Kafka knew that freedom is both a reality and a desperately impaired function in modern man. That is apparent in his predilection for showing the hopeless helplessness of persons in forms of the lower animals. The well-known "Metamorphosis," where a young man wakes to find himself changed overnight into a huge insect, is only one of a number of like presentations of man's double loss of freedom from within and from without. Kafka's satire on learned academic papers, "A Report to an Academy," is also an account of freedom travestied in an ape who had escaped from his keepers and became "an average European."

Again, in "The Burrow"—where the animal that describes his underground refuge is left unnamed—the creature's liberty to conceal himself in the earth in his more and more desperate efforts to elude his enemies is the only form of freedom left or desired. Finally, in one of Kafka's last pieces, "The Investigations of a Dog," the dog-speaker—known to Kafka critics as "the K-Dog"—ends his story with the observation that freedom is the greatest thing in the world even though with him it's "such a wretched business." *Kanine?*

Search *qua* search is the only reality left for the denizens of the Kafka Wonderland. But even though that search ends in chaos or continues in ever increasing labyrinths, it is strongly implied throughout that the individual has natural rights to justice and freedom—rights that in these instances have been so foully denied that he can do nothing about them. For Joseph K. in *The Trial*, arrested for a crime he knows nothing of, and about which not one of his accusers can enlighten him, there can be no waking up to find his persecutors only a pack of cards. K.'s "trial" can end only with his brutal murder in this setup from which all reasonableness, all morality, has been drained.

Because the Wonderland of the allegorist became the waking world of Germany under Hitler, a critic writes that we can draw from Kafka's novels "the desolate pleasure that there too we should have gone if we had been unable to believe in the potentialities of democracy and the common man." But there is more than

one level of symbol in these portrayals of Kafka's imagined world. The level exposing the evils of totalitarianism is superficial in comparison with that level which postulates the damaged freedom in man himself.



BOOKS

Socialist Acorn Sprouts a Red Oak

THE ROOTS OF AMERICAN COMMUNISM
By Theodore Draper. Viking. 498p. \$6.75

In reading the early history of the Communist movement in the United States, there is always the impression that any given incident is vaguely familiar. The reader feels that he has seen this before. Perhaps he is thinking about the recent convention of the Communist Party, U.S.A. As he recalls factional disputes and the final orders from Moscow, he realizes that this is but another of the interminable dissensions that have plagued American radicalism from its beginning.

The central fact that emerges from Draper's study is the undisputed dependence of the C.P., U.S.A. upon the C.P., USSR. This does not mean that the Communist party here was organized by Moscow. On the contrary, we have always had a full-fledged radical

movement. When the October Revolution brought a new era to Russia, the American Socialist party was badly split between the radical and the moderate wings. The extreme left instinctively gravitated to the Bolsheviks. Its leaders at once began an unseemly race to the Kremlin in order to compete for recognition and power. From the beginning, the nod of Trotsky or Lenin or a directive from the Comintern was decisive.

The early chapters give a picture of American radicalism just before World War I. Here we see names that are to be reckoned with even today—some, such as Foster, still associated with present-day communism; others, such as Max Eastman, representing the radicals of yesterday who reacted in extreme disillusionment to the realities of communism and the Soviet Union.

In these early days, the Socialist movement was growing and powerful. The Industrial Workers of the World

(I.W.W.) were less numerous but more feared. While the great bulk of radicals were immigrants, there were definite signs of penetration into the so-called native American stock. The outlook for the left was rosy until 1914, when the advent of war caused serious internal splits in various groups. Our entry into the war in 1917, and the Bolshevik seizure of power later that year, added to the confusion and strife. In addition, the Federal Government and the States were prosecuting radical leaders as



pacifists or criminal syndicalists. Socialism was a greatly weakened movement when the Communist party was formed two years later.

Internal struggles for power or for policy decisions further weakened the new radical parties. For a while the



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Communist party went underground. Then, in 1921, the Comintern ordered a legal party, reflecting the new economic-policy changes in the Soviet Union. The underground was liquidated, and the party went forth openly to conquer the United States. A subsequent volume will carry this history to 1945.

This volume is an important addition to American history. If other volumes sponsored by the Fund for the Republic are equally well done, the misgivings that some felt about its projected studies of American communism will be laid at rest.

JOHN F. CRONIN

Truly Catholic Novel

ONE HALF OF THE WORLD

By James Barlow. Harper. 277p. \$3.50

It is, perhaps, an injustice—at the very least an unkindness—to begin a review by comparing the author to another writer, but the similarity of style, character development and whole atmosphere of presentation here to those qualities in Graham Greene is so striking as to be unmistakable. Here is the same economy of words, the same relentless probing of spiritual depths, the same over-all sense of agonized Christianity. And like so much of Greene's work, this novel unfolds skilfully on two levels: the natural plane of suspense and the supernatural plane of spiritual development.

The title refers to the Europe of 1960, dominated by unnamed (though obviously Communist) conquerors. In England, where the story takes place, the conquerors have superimposed their occupation on the existing framework of the British legal system; the result is a superficially humane order of legalities and logic.

So well disguised is the pagan order that it has captured both the imagination and the loyalty of Trevor Baxter, a police sergeant who has transferred his allegiance to the occupation. A decent man who honestly loves his fellow men, Baxter is convinced that what is good for the state is the ultimate good for everybody.

But his love, both of mankind and of a girl active in the Christian resistance, is Baxter's undoing so far as his place in the occupation is concerned. Gradually his sense of values is righted, and slowly and painfully he finds himself turning against the established order. As he himself puts it, he is Saul become Paul.

The story moves to a climax that is both fictionally and spiritually satisfying, and that makes a highly plausible case for modern Christian martyrdom.

The author touches with equal insight the areas of sensuality and spirituality (here, too, the resemblance to Greene



is undeniable), and both the mundane and the shocking are set forth in understatement that shows a good discipline in writing.

It is particularly significant that in this novel the Church which represents resistance to the pagan occupation is the Church of England. The Christianity expressed, however, is so completely orthodox and universal that the denominational identification comes as a surprise to the Catholic reader.

There is both considerable talent and great spiritual awareness in this new novelist's writing. This is truly a Catholic novel in the best sense of the word.

WILLIAM T. DARREN

GHANA: The Autobiography of Kwame Nkrumah. Nelson. 302p. \$5

"It is far better to be free to govern or misgovern yourself than to be governed by anyone else." These words of Kwame Nkrumah have borne fruit in the recent emergence of Ghana (formerly the Gold Coast) on the world stage a few weeks ago.

There can be little doubt of the catalytic role which Nkrumah played in this achievement, both as Ghana's foremost nationalist leader and as his country's first Prime Minister. His autobiography is thus both a personal story and an account of Ghana's recent history. Perhaps it was inevitable that the author should focus his attention on the latter element, but we do learn quite a bit about the man and his thoughts from this book.

Nationalism is the dominant theme of Nkrumah's life and he views himself as the complete embodiment of the Gold Coast nationalist movement. No other absolute can exist in him. Though brought up a Catholic and the first African professor in the minor seminary at Amissano—where for a year he

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G Graduate School

E Engineering

IR Industrial Relations

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even considered becoming a Jesuit—he later became a Protestant minister and then came to consider himself only a "nondenominational Christian and a Marxist Socialist." Even the latter designation does not really describe Nkrumah, for his socialism lacks coherence and is primarily a desire for social uplift and economic development in the name of nationalism.

In recounting the struggle for independence, Nkrumah displays little animosity toward his opponents, whether British or African. He describes his student days in the United States and England, where his nationalistic passions developed; his disillusionment with the traditional African political elite who brought him back to Africa as a political organizer; his organization of the Convention People's Party in 1949; his subsequent prison term, during which occurred the 1951 election campaign and from which he emerged as legislative leader.

A year later he became Prime Minister and then devoted his energies to tackling Ghana's basic political problems—the form the constitution would take, the rise of Ashanti opposition groups, and corruption. Unfortunately, Nkrumah gives only a summary of his and the CPP viewpoints on these issues, so that it is difficult for the reader completely to appreciate their magnitude.

On the whole, *Ghana* is a fascinating and absorbing work which deserves wide attention in view of America's African interests. Nkrumah was educated at Pennsylvania's Lincoln University and he absorbed many of his organizational techniques here. It is hoped that he will retain in the years ahead his faith in the democratic process as well as his mastery of Tammany-type politics. For the great question of the viability of parliamentary democracy in West Africa is far from solved by the emergence of Ghana into the family of nations.

EDWARD R. O'CONNOR

ATOMS FOR THE WORLD

By Laura Fermi. U. of Chicago. 207p. \$3.75

If ever there was an instance or an event which showed that men with common interests can meet freely and exchange ideas enthusiastically, it was the International Conference on the Peaceful Uses of Atomic Energy held in Geneva, Aug. 8-20, 1955. Here scientists from both sides of the Iron Curtain met and talked and agreed and disagreed without anyone having to hold

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The idea of convoking this conference was conceived in the United States and first carried to England by Dr. I. I. Rabi of Columbia University. He was met both at home and in England with the usual enthusiasm most people have for conferences—something in the sub-zero region. But gradually the atmosphere thawed and the notion of a conference devoted to the peacetime uses of atomic energy caught on. Still it was a slow and uphill fight because, for one thing, the men who would be most needed for the job were also those with the least available time. Finally, a small and highly effective group was named. It was headed by Dr. George Weil, a former associate of Enrico Fermi and an outstanding reactor expert in his own right.

The miracles which this group wrought were equaled only in the days of World War II when a group of men—many of them the same men who were planning Geneva—harnessed the impossible: atomic energy. A reactor was designed, built, tested, disassembled and shipped to Geneva. Building reactors is still far from a routine art or skill. Yet almost three years ago, a reactor was built and made to operate, then completely taken apart and shipped almost 5,000 miles by truck, rail, ship and transport airplane to Switzerland, where it was reassembled and where it again worked. The reactor was turned over to Switzerland by the United States after the conference.

What many people felt sure would turn out to be nothing but another meeting of highly specialized scientists became a landmark in international affairs. Men who recognized that they had something in common showed the world they could meet in peace and harmony. The story of how all this was accomplished is told by Laura Fermi, widow of Enrico Fermi and official historian of the conference, in this highly informative book.

Perhaps one reason why so much enthusiasm developed as this conference proceeded was that scientists were able to show the world how atomic energy can have beneficent peacetime uses. This they did ten years after the horror of what it had first meant struck the world.

Mrs. Fermi's book is worth reading for this reason if for no other. Actually, its readability and information attract the general reader too, who would like to be informed on what is happening in the world around him.

JAMES BERNARD KELLEY

THE SHROUD OF TURIN

By Werner Bulst, S.J. Trans. by Stephen McKenna, C.S.S.R., and James J. Galvin, C.S.S.R., in cooperation with the Holy Shroud Guild, Esopus, N.Y. Bruce. 167p. \$4.75

Defenders of the Turin Shroud claim it is Christ's burial cloth. They are sometimes accused of neglecting or disbelieving historical documents which raise doubts about the Shroud. Father Bulst, professor of fundamental theology at the Jesuit theologate in Frankfurt, Germany, plunges into the historical problem and concludes that history can neither prove nor disprove the Shroud's authenticity.

A 14th-century bishop is supposed to have informed Clement VII at Avignon that an artist painted on the long cloth the famous frontal and dorsal image of a bearded and blood-spattered corpse.

But Fr. Bulst says the medieval document may mean only that a painter copied the Shroud and thereby proved the cloth's images were products of art, not of a miracle. The Latin text could have that meaning; if it does, the crucial historical problem vanishes.

But that problem has already been solved by art experts and medical men from magnified photographic studies of the Shroud. Fr. Bulst calmly reviews the whole exciting case. The marks on the cloth are like a photographic negative, and that is why a positive likeness of a dead man emerges on the negative plates; there is no trace of pigment or brushwork; the marks are distinctive of blood that has trickled on the skin and coagulated. In short, if an artist claimed he "did" the Shroud, he lied.

According to the medical experts, the Man of the Shroud was certainly



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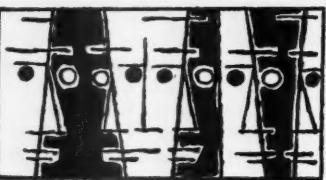
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scourged, crowned with something like thorns, crucified and wounded in the side after death. Some say he died of asphyxia, others of circulatory or heart failure ("orthostatic collapse"). Fr. Bulst thinks the Man of the Shroud had a footrest on his cross, but no support at the middle of the body. The corpse, he says, was laid in a shallow stone grave. If the Man of the Shroud was Christ, we have an astonishing relic in the Shroud.

Some scriptural scholars insist that Christ's body was washed, anointed, wrapped in bands and then laid in a shroud. After this complete burial, detailed marks like those on the Turin Shroud would be impossible, except by a miracle. But Fr. Bulst holds that Levesque, Renié and Vaccari are right in discerning a hasty, provisional burial in John's account, and therefore the Shroud's stains are not ruled out by the Gospels.

In fact, Fr. Bulst insists that since a combination of medical, exegetical and archeological studies, together with theological reasoning (p. 104), has proved the Shroud's authenticity, the Turin relic can be apologetically and theologically significant—it can corroborate in detail the suffering, death and burial of Christ.

It is a good case argued well. This translation, very accurate and easy to read, is probably the best book on the subject available in English. Technical details and references are conveniently collected in 33 pages of notes. The 34 photographs and illustrations are excellent.

WALTER M. ABBOTT

THE EMBATTLED

By Javier Martin Artajo. Transl. by Daniel Crabb. Newman. 309p. \$4

It will take the Spaniards a long time to forget the bloody days of their 1936-1939 revolution. The appearance of so vivid an account as this twenty years later proves it.

Through the experiences of Angel, an artillery officer imprisoned in Madrid by the Reds, the reader feels what thousands of such condemned men felt: the despair, the fear of the daily executions of arbitrarily chosen victims, the hatred for the spies—and the turncoats—who appear in their midst, and the sheer physical drain of almost three years' waiting. There is humor, of course, as in the prisoners' day-long search for the bedbugs' hideout; but it is closely followed by the heroism of a priest who takes another's place in the truckful of death-marked victims.

The real hero of the Civil War, as

seen in this story, is the citizen of Spain—farmer, worker or housewife—whose traditions and whose ideals were increasingly outraged by the excesses of the Red-led forces. The author is not sparing in his dark colors when he describes what the Communists did in Madrid during those years. Through the fearful yet trusting eyes of Carmela, Angel's wife, and those of her son we see the true horror of all that destruction, that human suffering and that hatred of man for man.

When it was published in 1955 in Spain, this book became a best-seller. It will be relished in this country, too.

EUGENE K. CULHANE

A HISTORY OF SOVIET RUSSIA

By Georg von Rauch. Transl. from German by Peter and Annette Jacobsohn. Praeger. 493p. \$6.75

SOVIET RUSSIA TODAY: Patterns and Prospects

By John L. Stipp (ed.). Harper. 270p. \$4

It is a sad, but highly suggestive fact that English-speaking students of Russia should be given their first solid text on Soviet history by a German scholar, Georg von Rauch, who teaches history at the University of Marburg. The author does not pretend to be original. He relates the well-known story of the four decades of Soviet rule without excitement, step by step, following the conventional pattern.

Von Rauch has avoided all the pitfalls which proved fatal to his predecessors: his *History of Soviet Russia* does not revolve around the lives of Lenin, Trotsky and Stalin; it does not unduly stress the evolution of Marxist ideology, or attach much importance to the official pronouncements and argumentation of the party or of the Soviets. He does not regard the Bolshevik Revolution either as historically inevitable or as being the expression of a peculiar "Russian national character."

The author has somewhat underrated the nationality question. Political structures, as well as economic problems, are not sufficiently illuminated. On the other hand, the Soviet-German conflict is overstressed.

The author has chosen the facts judiciously; they are well documented and skilfully discussed. Now and then, his interpretations are rather subjective without in any way distorting the general picture.

A History of Soviet Russia may easily become a standard college text on Soviet history. The book, despite its name, is basically a reader in Soviet

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social and political history, arranged by topics grouped under four titles: "Retrospect," "The Word," "The Flesh" (sic!), "Prospect." It is a curious cocktail mixed by many skilful hands, some quick and some dead.

The ingredients are simplified history (served by John L. Stipp), raw Marxist dogma (straight from Marx, Lenin and Stalin) watered down by expert political analysis (compiled from Merle Fain- soñ, Sir John Maynard, Frederick Barghoorn, Philip E. Mosely, W. Rostow, et al.), with an original literary piece thrown in for good measure (by Ilya Ilf and Eugene Petrov), together with a journalistic essay (by Michel Gordey). The brew is spiced by various *obiter dicta* and colored pink by Maurice Hindus.

The "strict beginner," for whom the editor, John L. Stipp of Knox College, destines this product of collective wisdom, is likely to be intoxicated in the complete absence of competent instructions for its use, even though the original ingredients (excerpts from previously published books by more than twenty authors) have lost their original flavor in the process.

This loss of flavor is not a coincidence. Prof. Stipp informs us that the basic purpose of his volume was "not to

inflame anyone." *Soviet Russia Today* should not be given to the uninitiated who are likely to mistake learned pragmatism for objectivity.

SERGE L. LEVITSKY

MARY OF SCOTLAND

By F. W. Kenyon. Crowell. 344p. \$3.95

Early on a February morning in 1587 Mary Stuart, Queen of Scotland, stood before the executioner's block in the great hall of Fotheringay Castle. As the headsman knelt to beg her forgiveness, two of the Queen's attendants removed her outer cloak of black and she was revealed clad in flaming scarlet. A murmur of astonishment went through the hall at this last gesture by a Queen whose life was filled with gestures—and failures. Had this not been an irrevocable symbol of her courage, the events of the morrow might well—as they had so often in the past—converted it into meaningless bravado.

According to this novelized recreation of Mary's life, the theme of that life was failure. She is portrayed as a lively woman who stumbles from one folly to another. She falls in and out of love without perceiving the consequences of her affairs; she trusts, then mistrusts, that pillar of the Reformation

in Scotland, her half-brother James; she seems completely surprised when, time after time, her secretary, Rizzio, points out the implications of an event which she had completely missed. Her cousin, the barren Queen of England, Elizabeth, lurks in the background, always plotting and intriguing. "Good Queen Bess" never fails to foresee the consequences of an action or the implications of an event, and to her must go the victory.

One of the best characterizations in the book is of Mary's incredibly weak husband, Darnley. His insane jealousy leads him to the assassination of Rizzio in the Queen's presence. In this account Mary is presented as completely innocent of Darnley's death in the famous Kirk o' Field's explosion. The letters to her next husband, Bothwell, which are frequently cited to implicate her in her first husband's murder, are treated here as forgeries. The extent of Bothwell's guilt is never made clear. To accept this interpretation of this crucial event in Scottish politics, one must assume that the Queen was incredibly naive.

Only occasionally do we catch glimpses of the self-reliant, emotional woman who danced while Knox fumed and ranted. Like Mary of England, who

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died some twenty years before her, Mary of Scotland inherited a crown when the times called for wisdom in counsel and heroism in behavior. Both were capable of the heroism; both lacked the counsel. Mary of England relied on self-seeking foreigners; Mary of Scotland too often on her own emotions.

P. ALBERT DUHAMEL

in command of a squadron of vessels, seized the opportunity to learn all that he could in active cooperation in the West Indies with the greatest navy in the world. He took the best from British practice, blended it with American thought, and established regulations, concepts and doctrines which infused the whole United States Navy. He founded a truly professional officer corps. Thus he perhaps merits the title of "Foster Father of the Navy."

He was lost to the Navy in a curious way, involving the appointment of a captain to sail his ship when Truxtun had been ordered to command the first United States naval expedition against the Barbary pirates. Truxtun sought to be a true squadron commander, rather than a senior captain giving orders to junior captains, each of whom equaled him in official eyes as commanders of ships. Unfortunately, the Navy was short of qualified senior officers at the time, and Truxtun would never compromise on a principle, so he was deemed to have resigned. His influence went on, and a successor, Edward Preble, who found fame in the Tripolitan War, made a sensible compromise that satisfied both the Navy Department and Truxtun's principle: Preble had his first lieutenant act as captain and that was that.

It must not be thought that Truxtun was a mere administrator. He was a fighter, too, as the French frigates *Vengeance* and *Insurgente* could attest. In the long view, however, it was his discipline and training which were important and which have endured as his monument.

We have what may be considered the definitive biography from Mr. Ferguson. There is room for a few articles to be written on such matters as Truxtun's actual cooperation with the British in the West Indies, but as far as American sources go, Mr. Ferguson would seem to have more than exhausted them.

The book is well written and enjoyable to read.

R. W. DALY

THE MORAL BASIS OF BURKE'S POLITICAL THOUGHT

By Charles Parkin. Cambridge U. 145p.
\$2.50

Of recent years Edmund Burke has been getting a better press in this country than in Britain. Among us, the "New Conservatives" have recognized him as the first and greatest of their literary ancestors. In Britain, where he lived and made his reputation, the tendency has been to interpret Burke in terms of the

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tradition of British empiricism, with none too happy results.

Thus Harold Laski opined that "the metaphysics of Burke, so far as one may use a term he would himself have repudiated, are largely those of Hume." But Burke, who had scruples about associating, even socially, with the infidel Hume, scarcely fits the empiricist mold, and the interpretation of him in these terms fails. No really good work on his thought has been produced by a British author since John MacCunn's *The Political Philosophy of Burke* in 1913.

Now, however, comes Charles Parkin, Research Fellow of Clare College, Cambridge, and disciple of the eminent historian, Herbert Butterfield, with a first-class contribution to the study of Burke's philosophy. Mr. Parkin's book is open to a certain kind of criticism: it is brief, a mere essay; it lacks some of the trappings of scholarship and neither reviews the previous literature on the subject nor makes use of Burke's unpublished writings. It assumes, too, that Burke's thought can be taken as an undifferentiated whole, with no need to assign a different value to what he wrote in 1770 from what he wrote in 1790.

But such criticism, while not wholly lacking in validity, would be superficial. There is little in Burke's unpublished writings that adds to the understanding of his political theory obtained from what has long been in print. And, on the level of Burke's thought with which Mr. Parkin is concerned—namely the level of basic principles—Burke was remarkably consistent throughout his life. It is these principles which Mr. Parkin has undertaken to analyze.

The analysis is particularly successful in several important respects. One is that it fits together the various aspects of Burke's thought and shows an interior harmony among them which has escaped many previous students. Moreover, Burke is interpreted from within, so to speak, in terms of himself and not in terms of a tradition to which he is assumed to belong. Certain parts of his political theory are also explained in a somewhat new and illuminating way. Here may be mentioned the exposition of Burke's version of the social contract, of natural rights, of the foundation of morality in natural feeling and of his *via media* between abstract idealism and moral relativism. The explanation of some of these points is better than this reviewer has found anywhere else.

Indeed, a criticism of this interpretation of Burke can only be a criticism of certain emphases within the work, not of its substance. One would like a greater emphasis on the role of reason in

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EDWARD R. O'CONNOR, who has a special interest in African affairs, is lecturer in political science at Washington University, St. Louis.

REV. WALTER ABBOTT, S.J., has written on the Holy Shroud of Turin for the forthcoming supplement of the *Catholic Encyclopedia*.

R. W. DALY teaches at the U. S. Naval Academy.

P. ALBERT DUHAMEL is a professor of English at Boston College.

REV. FRANCIS P. CANAVAN, S.J., teaches political science at St. Peter's College, Jersey City.

Burke's moral philosophy and a clearer recognition of its metaphysical foundations. Perhaps, too, the almost total lack of any reference of Burke to an intellectual tradition is not an unmixed good. The great traditionalist surely thought in terms of a tradition, and it is of importance to identify that tradition accurately. But here we begin to criticize the author for the book he didn't write, and it is better to stop. Suffice it to say that this essay should be in every library with a pretence to having an adequate section on Edmund Burke.

FRANCIS CANAVAN

THE WORD

From the sixth hour onwards there was darkness over all the earth until the ninth hour; and about the ninth hour Jesus cried out with a loud voice, Eli, Eli, lamma sabachthani? that is, My God, My God, why hast Thou forsaken me? (Matt. 27:45-46: from the Passion as read in the Mass of Palm Sunday).

It is time, in our current discussion of Christology, to take leave of the engrossing, consoling subject of devotion to the Heart of our Lord. Before doing

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so; however, and with particular reference to the solemn liturgical season of Passiontide, let us add a final word on the vast and vexed question of love.

A character in a superior contemporary novel is explaining to a young man why she and her husband "had not been married by the Church": "To be honest with you," she added, "I would have felt humiliated to ask a third party to bless a love that had come about of its own accord, and to establish between us, by virtue of a few phrases in Latin, what are known as enduring bonds. If those bonds break here, Ignatio," she concluded, pointing to her heart, "all the blessings in the world won't help; and if they don't break, there's no need for blessings."

The passage quoted is trite and tired enough, heaven knows, and yet, like adversity, it may have its uses. The question raised is a final and universal one. Everyone, very likely, feels a certain sentimental tolerance for the very sentimental sentiments expressed above by one man's current mistress; but if, in ultimate analysis, love is simply and essentially "those bonds . . . here," any moderately reflective person may well begin to experience uneasy doubts, verging on icy cynicism, concerning the whole human phenomenon and business of love. "Those bonds . . . here" prove often enough to be extraordinarily elastic or brittle or fragile; and the suspicion dawns on the honest mind that the noble term *love* is being prostituted—exactly—so as to serve as a sardonic variant for *animal appetite*.

Passiontide annually reminds us, and might suggest even to the sentimentalists if they did any thinking at all, that veritable love, such as the love of the Heart of Christ for men, is something much more substantial than vague, tender yearnings or sweet, elusive (and unprovable) interior bonds. Divine love, which is love pure and unadulterated, which is love *par excellence*, which *is* love, is astonishingly active, operative and effective rather than affective. It produces steadily the most concrete, solid and even painful and costly actions.

Obviously, as far as God our Lord is concerned, love means *doing*, not feeling, for the one who is loved. "Those bonds . . . here," cozily murmurs the sweet sentimentalists, only faintly aware of a certain comfortable convenience and possibly useful vagueness. Says Christ our splendid Lord in His usual solid terms, *This is the greatest love a man can show, that he should lay down his life for his friends*.

So Jesus said; and so He did. He

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walks deliberately toward the sorry Garden, there to be shaken and shattered in the unfathomable depths of His unique being. Now the ugly spittle is in His face, the whips rise and fall sickeningly, the prickly crown is jammed down upon His head; and He stretches out His arms to take up the cross. He hangs battered and forlorn, in desperate, dreadful isolation, between a just heaven and a guilty earth; and only whispers, *Father, forgive them.*

Yes: *This is the greatest love a man can show.* It behooves me to offer to the dying Christ, in return for such love, nothing but true love. Let me not dare to take my stand with the Mother of Sorrows at the foot of the cross and continue to mutter shiftily about "those bonds . . . here." Let me learn on Calvary how to love.

VINCENT P. McCORRY, S.J.

THEATRE

THE DUCHESS OF MALFI. Your reviewer can remember a time when John Webster's gory thriller, the current offering at the Phoenix, would have been booed off the stage. Probably anticipating such a reception, T. Edward Hambleton and Norris Houghton have presented the pathetic spectacle as a museum piece, mainly intended to revive in older members of the audience nostalgic memories of the long-defunct Eden Musée. Younger theatregoers are expected to sweat through the two hours of horror as part of their education in drama appreciation.

The fact is that once you leave Shakespeare, and Jonson and Marlowe at their best, the Elizabethan dramatists whose works are exhumed for modern production are third-rate hacks. Their sympathetic characters are too stupid to win sympathy, their scoundrels are too inept to earn our loathing and their plots don't make sense. Their plays, instead of ascending from minor to major crises, lunge from one scene to another without adequate rational motivation.

There are some fine acting performances in the production, however, contributed by Hurd Hatfield, Earle Hyman, Jan Farrand, Jacqueline Brookes, Pernell Roberts and Joseph Wiseman. But the jumpy style of Webster's writing prevents the direction by Jack Landau from coordinating their efforts into coherent action.

Mr. Landau succeeded in designing an effectively baleful background for

Webster's numerous murders, and Saul Balsani provided the innocents and their murderers with appropriate costumes. In writing, production and performance, *The Duchess of Malfi* is the perfect play for people yearning for a mental rest.

BRIGADOON, the amiable light opera for which Alan J. Lerner wrote the book and lyrics and Frederick Loewe composed the music, may not be the most impressive of American musical dramas, but apparently it is becoming the most popular. Revived by Jean Dalrymple as the opener of the City Centers' spring season, the musical was enthusiastically welcomed, and in good conscience it must be observed that its reception was richly deserved.

Following *Brigadoon* at City Center is *The Merry Widow*, an operetta which many theatregoers will be seeing for the first time. *South Pacific* will be next and *The Pajama Game* will be the final production of the spring festival. *Brigadoon* and *The Pajama Game* are booked for Broadway immediately after closing at City Center. Admission will be somewhat higher than Miss Dalrymple's ask-

ing price but way below the tag a Broadway musical usually carries. This should be good news for theatregoers who encountered a sold-out sign at the 55th Street box office.

THEOPHILUS LEWIS

RECORDINGS

The many references to dance music in the plays of Shakespeare take on a more concrete meaning in the light of a most interesting release, featuring the Boyd Neel Orchestra under the direction of the energetic young scholar Thurston Dart. *Dances of Shakespeare's Time* includes typical pavans, almans, galliards and so on, by such contemporaries of the Bard as Dowland, Ferrant and Ferrabosco. Literature teachers with musical leanings will acquire yet another insight into the Shakespearean era through acquaintance with this music (OL 50127). This is the place to call attention again to another fine record, released just a year ago—*An Evening of Elizabethan Verse and Its Music*, produced by W. H. Auden

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and Noah Greenberg's Pro Musica Antiqua ensemble (Co. ML 5510).

The time of the year has come when producers take thought for the more pious among us, and Victor's edification piece is a new Brahms *Deutsches Requiem*. The scriptural texts impart a nonsectarian message of comfort, and the lofty music favors predominantly the mood of resignation. The singing of the St. Hedwig Choir of Berlin and soloists Fischer-Dieskau and Elizabeth Grümmen is beautiful and earnest beyond description, and the Berlin Philharmonic under Kempe plays excellently. Side four contains another first-rate recital, the five wistful *Kindertotenlieder* of Mahler, also done by Fischer-Dieskau (2 Victor LP's).

Pleasing but less profound is a series of famous sacred choruses interpreted by the Roger Wagner Chorale. *The House of the Lord* intersperses traditional numbers with works by Franck, Palestrina, Malotte and others. Though the renditions are admirable, it should be noted that most of the pieces are "arrangements" (Cap. P 8365).

The main features of the new La Scala album of Verdi's *Il Trovatore* are the hearty singing of Giuseppe di Stefano as Manrico, and the energetic playing of the orchestra under Herbert von Karajan. Fedora Barbieri is successful as Azucena, and so is Rolando Panerai as the Count, but I think only partisans will go all the way with Maria Callas in the role of Leonora. The fantastic plot strains human credibility at every turn, but the work retains its place in the repertoire since an unflagging dramatic intensity pervades and unifies the score (Angel, 5 sides).

In the very month of Toscanini's death, Victor came out with an album which serves well as an *in memoriam* for him. *Verdi and Toscanini* is a "mixtum-gatherum" of broadcast excerpts made between 1942 and 1948: overtures, a few choruses, the final act of *Rigoletto* (with Warren, Milanov and Peerce), and the rarely heard "Hymn of the Nations." The sound is fair, everything considered, and the interpretations, as one would expect, full of dramatic emphasis (LM 6041).

A new complete set of Chopin's *Twenty-four Etudes* must be counted among the more satisfying of recent piano discs. The artist, Ruth Slenczynska, was a child prodigy in the 'thirties, and her adult debut reveals an impressive technique as well as a mature personality. Four *Impromptus*, equally well interpreted, come along for good measure. All these works, though imperson-

ally named, are some of the finest flowers of Romanticism (Decca 9890/91).

Another keyboard record, Bach's Six *Clavier Concerti after Vivaldi*, is notable for the delicate and vivacious harpsichord playing of Sylvia Marlowe. The renditions display a fine mastery of style, and the sound is crystal-clear. It certainly is not the music's fault that these are some of Bach's lesser known works (Cap. P 8361).

Where others have seen in Beethoven's piano sonatas ringing sounds and bravura confessions, the late Walter Gieseking tended to see delicate coloring and intimate communing. The final two of the series (*Nos. 30 and 31*) were among the last recordings made by the artist. Fine piano sound (Angel 35363).

Two rather strongly contrasted approaches to Brahms are revealed in a reading of *Symphony No. 1* by Igor Markevitch and the Symphony of the Air (Decca 9907), and of *Concerto for Piano No. 1*, by Rudolf Firkusny and the Pittsburgh Orchestra under Steinberg (Cap. P 8356). The Markevitch interpretation is one of the most stunning I have ever heard, whereas the Firkusny conception of the concerto favors calm but deeply felt eloquence.

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